A U M

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself. —BRIHADARANYAKA UPANISHAD.

THEOSOPHY

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THE FRIENDLY PHILOSOPHER

MANY members of the various theosophical societies will naturally demur to our conclusions and conduct, while sympathizing with our determination to adhere to Theosophy strictly as originally recorded. Others, the "old timers" who play the leading roles in these societies, will oppose us vigorously while themselves claiming to "revere" H. P. B. This cannot be avoided if we are to be true to our declared purposes, for those purposes would necessitate a radical change in attitude on the part of both leaders and followers in the different societies. But all those who are not so deeply committed that they will not or dare not consider philosophy, logic and facts on their merits—all those who are or who may become to any extent open-minded, will make some investigation, will gain a better outlook to that degree, a better appreciation of the need for Unity on a *philosophical* basis. These impressions will be recalled when such theosophists themselves are forced by events within their own sphere of interest to a reconsideration. Let us, then, trust to recorded facts, recorded philosophy, and the consistent example set by the true Teachers, H. P. B. and W. Q. J.

It was natural that you should attend the Art Exhibit, but unfortunate that it detracted from the strength of the meeting by taking you away. Where there are so few, the absence of even one is felt by all. It weakens the current by division of interest for the time being; moreover, the tendency to repeat is easily established. This may seem like making a "jealous god" out of Theosophy, but it springs from experience, and is given for what it may be worth to you. It should not be taken as a stricture on any particular thing or

person, but in general, as a guiding principle. I know that you are no lukewarm Theosophist, but I am thinking of the example set to younger students. It is so easy, and especially in the earlier stages, to lose enthusiasm for the Work itself through dissipation of energy in diversions harmless in themselves. It is better to take relaxation or to attend to "social" matters at other than meeting times, if our intention really is "to sacrifice to the Permanent the mutable."

A year ago at this time, what has since been done and what is in the air to be done, all seemed a long, long way off. U. L. T. has made quite a stride since it was formed, and already it is standing firmly on its own feet, and begins to make its voice heard in the land. Devotion did it, and has grown stronger through the efforts made; so there is every encouragement. A few have already grasped something of the spirit of this movement; there will be more as time goes on, and some of them will grow into real warriors. If we give our hearts to the Cause, all the rest will follow.

Many hear, but few heed the Message, and of those who heed, few are they who take to heart the warnings of the Teachers. Some think, evidently, that all warnings are a sort of scare-crow to test their courage. They forget or ignore that the real test is not of our courage but of our discrimination. If the philosophy is true and Masters are behind it, then what They say is meant. They have said other things besides warnings, and these also are meant, as fully and as truly as their warnings.

Theosophy is not in conflict with any form of religion, any society, any man, any opinion—however much these may be in conflict with Theosophy. What Theosophy is engaged in, through those who believe in it, as we do, without any mental reservations whatsoever, is a battle for *recognition*. Theosophy serves to explain the hidden side, the real and inner meaning of all things, for it is a friend to understanding, an aid to knowledge. By it a man may come to know himself through and through. It is because of misunderstanding of the real Self that we have all these religions, sects, parties, dogmas, with all their vested interests and sustainers. It is the Karma of the race that meets us, so we will not cry out nor dodge it when it confronts us. What we might otherwise think is the worst, is the best thing that could come, if we meet it in the right spirit, clearing up our Karma as we go along, making ourselves better instruments for Them. We are not working because of our self-interest in the results, but for Masters and for Humanity. So, we will take cheerfully whatever comes, "enjoy or suffer whatever the Higher Self may have in store for us by way of experience or discipline." It is for us

to go on without doubt or anxiety: both are hindrances which spring from the lower nature, not the Higher. We suffer, and must continue to suffer from the bodily and mental weaknesses of the race. We can cheerfully endure all this when we are working for a better time, better minds and bodies, better understanding for the whole of humanity.

There come times to everyone in his development when work seems useless and irksome. I think that the irksomeness of the work is the cleaning up of Karma and the clearing up of "the sheaths of the Soul." That which galls, that which hurts, is our personal desires unattained or feared to be unattainable. We can go through all, bear all, in thinking of the Self of all. It is by giving up self to Self that the White Adept has become what He is. We "know" all this very well, but it is the *realization* of it that we lack; hence we find the pressure hard many times. We have to keep on, and *dwell* as much as possible in the Self and on the Self; every effort brings the time of realization nearer.

It is by dwelling on our inherent perfectibility that we get rid of our imperfections. The last thing to doubt is the inherent perfectibility of all men. Here is an interesting statement by H. P. B.:

> "Every Ego has the Karma of past Manvantaras behind him. The Ego starts with Divine Consciousness—no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation it is still the same Divine Consciousness, but it has now become individualized Self-Consciousness."

Without this sense of inherent perfection, there would be nothing worth living for: a few years of "pleasure and pain," and then it is all gone—and what has been gained? Do what we will, we cannot escape Life, for we *are* Life—all the time; most of us realize but a portion of its possibilities. Sometime we will learn what Life really means. We are working to that end, for others as well as ourselves—mostly now for those others "who know still less than we," but we also are learning all the time. Is it not worth all that it costs? Men make greater sacrifices than we are called upon to make, and for infinitely less—a few years of questionable happiness, and then oblivion as far as they know or can see. That we can see even a little of the purpose of life, is much; to feel it, is greater still; to realize it, is to Live. If Nietsche's doctrine is right, then we have made a great mistake. Well, have we? There is no "if" about it; we have every

certainty that we are doing right in following the Path of Masters, the lines laid by H. P. B. So what matters it if we suffer wounds in battling for Them and for all mankind. We have accomplished something, however small. We have done all that we could do and the fight is still on. It is a School of Life, and everything that comes to us contains a lesson *for us*. We should not forget that—ever. What comes to us at any time contains in it the thing we need, whether it seems hard, troublesome or pleasant.

The Work makes up for the sacrifice. "Nothing is gained without sacrifice." Let us take to heart Judge's words: "And yet, at every moment, every hour of each day, these Masters are willing and anxious to meet those who are clear-eyed enough to see their own true destiny, and noble-hearted so as to work for 'the great orphan, Humanity'."

—ROBERT CROSBIE.

THE TRUE MODULUS

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed. But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize . . . On the day when Theosophy will have accomplished its most holy and most important mission—namely to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man.—*H. P. B.*

DUAL PROBLEMS

ALL problems are dual. There are two sides to every question or problem, and a higher point of view above the two because comprehending them both and more. It is the eternal duality in nature; it is the eternal trinity without which no higher life, no spiritual evolution would be possible. A true answer to a question or problem may not be the whole answer; it would in such case be a partial answer and therefore a partial truth. Another answer to the same problem may be just as true in presenting another side of it. Though apparently different it may not be any more in conflict with the first than the two faces of a coin are with each other, or the facets of a diamond reflecting different colors of the prism. Both faces belong to the one coin, the facets belong to the same diamond, and the reflected prismatic colors are all contained at the source in the same white light. So it is with truth; so it is with all problems. Their final solution must be sought, not in relative truths alone, but ultimately in those absolute truths variously formulated as the eternal, fundamental, basic and universal principles and laws of all life and evolution, in that which ever and eternally Is. These eternal verities may not be easy to learn, and their true application in right practice is still more difficult to achieve. Yet it can be done, it must be done, as the only way of restoring order out of human chaos, of restoring the disturbed equilibrium and harmony in our mental and moral sphere of being.

In the world spiritual and in the world mental law and order reign supreme, perhaps even more than in the world physical as the latter depends upon the former. That law and order is in the principles of things; it is we who either live according to that law and order or do not, according to our real knowledge and right choice or in ignorance and wrong choice. Just imagine beings living in a world illuminated by red light. To them all things would appear red that had any red in them. Imagine beings living in a world illuminated by a blue light. To them all things would appear blue that had any blue in them. So with any other color. In either case the knowledge of objects may be correct so far as that particular color is concerned. But the true evaluation could only be made by the perceiver in the world illuminated by white light. So it is in truth in the world spiritual. The honest judge, the architect, the engineer, or any other knows this instinctively or intuitionally, though partially. The judge must hear all sides of the case not to

form a biased judgment. The architect must know the whole plan of building to make the correct drawing. The engineer must know all that goes to make the construction to properly engineer the work. How much more so in matters transcendental and truly spiritual.

The true solution to any problem, then, lies not in any one point of view, but in all points of view, in the highest point of view, in Theosophy which is the origin of them all, the synthesis of them all. We learn from each other truly, not just from one or two, but from each other. We may learn more from those who have learned what we need to learn. We may serve both. All this should demonstrate to us the truly practical aspect of Brotherhood as a fact in nature, for in Brotherhood alone the truth in all things may be discerned—not all at once, 'tis true, but under law and with effort it must be in time so realized.

The contradictions or paradoxes in life and its experiences constitute what the *Bhagavad-Gita* calls "the pairs of opposites," which is only another way of saying "there are two sides to every question." The true explanation of all likenesses and of all differences is to be sought for in neither the one nor the other, but in that which lies beyond and behind both, and of which both are but the changing appearances which nature presents to human consciousness. Above the human, as below human consciousness, there are no "problems," because there are no two sides to anything.

Let us illustrate. To the animal, the vegetable, the mineral, the "elemental" being, there is only one side to nature—its own. They have only affinity or repulsion in any and every case—and act accordingly. So with the beings above man, whether those perfected in the "good law" or those "perfected in evil." The one is constitutionally incapable of deviating from right action in any and all circumstances; the other as constitutionally incapable of deviating from wrong action. Only man, "a house divided against itself," is troubled by the "duality" which he sees in nature, because he has not yet arrived at final choice in either direction.

STUDIES IN KARMA

XIX

The Decree of Orlog

> It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another castastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her to.* (*Secret Doctrine,* 1888, I, 646).

HERE we have prophecies couched in terms revealing the methods by which such prophecies are made. Let us look at the events of history since these prophecies were published. This was about twenty years after the close of the last preceding Western European war, and in the midst of the most prolonged peace known to those lands in historical times. It was a period of general advance in the sciences and industries. The "Pax Brittanica" was firmly established on the seas, and that Empire at the height of its power; the rapid progress of the Victorian age was in its glory. So friendly were the relations between Great Britain and *Germany* that two years after the writing of the *Secret Doctrine,* the former turned over to the latter the Island of Heliogoland, occupying a commanding position in the North Sea—which Germany at once made into an impregnable fortress. The next serious threat to West European peace came through the "Fashoda Incident," which almost caused war between England and *France.* Suppose H. P. Blavatsky in fact had made the prophecies a trifle more definite, and revealed the actual alignment of the Great Powers in the war which was the beginning of the destruction of European civilization?

In spite of the savage shocks of the past few years, there is still, in America at least, a great deal of the "millenial" psychology; a foggy, vague idea that the race is progressing steadily to greater heights, being now at the world-peak of achievement to date. To minds of this nature, of course, such dreams as "universal peace," "The United States of Europe," "The League of Nations," etc., etc., are potential realities of a comparatively near future, even though they represent complete reversals of the whole of known history.

To apply the mathematics of morals to the present situation—to determine whether in fact the nations *are* going to disarm, whether science will be turned at last from destruction to construction, whether

in fact a Parliament of Man will ever have being, whether the new social dreams will materialize, we have but to examine the causes which were being *created* by this same mankind in the mass when it lived last; for it is here now to reap the effects of those causes.

In what age, then, lies the last mass incarnation of the present races? The *average* cycle of fifteen hundred years is given. The present Karma of the world-order needs to be considered from the viewpoint of the Karma *then* being generated, plus possible new elements which may now have entered the situation. So far as the *motives* of the mass Karma are concerned, there is no change. We uniformly exaggerate the degradations of the Roman decline and even of the Dark Ages in our minds and in our literature. We as uniformly exaggerate the blessing of our own. Life is as brutal now as it was in any of those times. Only, we do our iniquities in a sort of impersonal mass way. The broken and starving poor, the suicides, the insane and broken-minded, are "victims of social forces" instead of victims of the racks and dungeons of individual petty tyrants—but it is none-the-less the insane greed of some and the blank ignorance and indifference of others that make things so. We do not kill our war victims in an incessant dribble of a few hundreds per year in bow-and-arrow bickering, but instead, after leaving them in "peace" for a generation, gather them by the millions for mass slaughter with heavy guns, air craft, submarines, and battleships, while the dribble of killings of the feudal ages is repeated by the hundred thousand per year killed accidentally in the United States. It is true few could read in the years 500 to 1500, and equally true that nearly all who could, abused their learning. It is equally true that the universal education of the present day has mostly served the purpose of making ignorance, prejudice, and vulgarity articulate, popular hysterias and delusions faster-running and more dangerous, and has succeeded in swamping beyond discovery what remains of good literature under the blind, gargantuan mass of trash and worse written to the popular taste.

The hardships and brutalities of the old times never led to any greater unhappiness than do modern conditions. We have somewhat different things to be unhappy about, but if the suicide and insanity indices mean anything, we succeed admirably at being miserable. No, the popular Karma of today has not changed. How could it, since our popular motives have changed no whit? The great nations of Europe have almost run their fifteen-hundred-year cycles; that which has been is that which is about to be.

What? Can the teeming invention, energy, and intelligence of Europe die and vanish as did the mind and power of Rome? Must not its very momentum carry it on to ever greater heights? Unless the Cosmic machinery be reversed for the performance of a miracle, we may look for a rapid decline in the quality of Egos incarnating, just as took place during the decay of Rome. In the equilibrium of Nature, a declining cycle is always accompanied by a rising cycle elsewhere. Once again let us look to the past for some understanding of what is to come. What were the rising cycles at the time of the Roman decline?

There were several; two in unknown America, which do not belong to the present discussion, others in Asia, and a mixture of vigor and decay, of creative art and liberalism, and of political corruption, which then stood in nearly the same point of its national cycle as the present United States—the Byzantine Empire, which was to be the mainstay of Western science, philosophy, and art, for nearly a thousand years after the Roman Fall. And if Byzantium is not reincarnating in America day by day, swamping out the dying remnants of the Western Roman mass incarnation which obviously inaugurated the United States—then there is nothing in likeness of temperament, Karma, and naional destiny. America has grown out of Britain exactly as did Byzantium out of Rome, following the same ancient pattern of parturition.

Here enters another, almost eerie, illustration of the Karmic heredity of nations. It is well enough known that France, Germany, Great Britain, and other nations, owe their lives to the death of the Roman Empire of which their beginnings were constituent elements. It is not so generally known that the United States owes her own life to the death of the Byzantine Empire. The capture of Constantinople in 1453 by the Turks, signalizing the end of the already dissected Byzantine Empire, closed the direct trade routes to the East and gave immediate rise to the hectic search for other passages, *which inspired Columbus.* American trend away from its original Roman agrarian and republican simplicity toward urban complexity and toward bureaucracy in government, is no coincidence. We have been Byzantium; we shall again be—?

There were two other great rising cycles; that of Islam, and that of one of the highest periods of happiness and culture that China has ever known. Mohammed was born in 570, and Christian prejudices notwithstanding, his teachings led to the founding of several empires which vastly forwarded the cause of true knowledge. It was

in an Islamic order that an Adept (Avicenna) four hundred years later, became renowned and esteemed in the public eye. In Islam, art, science, and literature rose to as great heights as in Byzantium, and Theosophy rose higher. In one of the great Islamic empires, two hundred years after the Fall, it is related, poetically but not untruthfully, that a child could carry a bag of gold from the Mediterranean to China. When the actual contemporary literature is studied, and the reader manages to disembarrass himself from the overload of Christian slanders and prejudices against Islam, it is discovered that under Islam arose some societies as nearly approaching the "Golden Age" type as the world has known for five thousand years.

Turning to China, we find a similar cycle inaugurated with the Tang Dynasty in 619, with which China came herself out of a four-hundred-year Dark Age—not nearly so dark, by the way, as the European brand. Then, from the Fall of Rome right up to the Ming Period of the 17th Century, China maintained herself in a condition of culture, happiness, and prosperity admittedly far in advance of any other world state.

If we are to regard Graeco-Roman Europe as the head and forefront of world civilization, upon whose fate hangs all the world history, the outlook is dark indeed. If we are to place her in her true light, and if we realize that in the times of her agony which bulk so large in her histories the Eastern world was happy, prosperous, and cultured, we will attain a better sense of proportion, and learn to regard European vicissitudes with more equanimity.

How much, then, may we guess of the future from the past? In Europe despair has become quite outspoken among thinkers—as it was in Rome during her degeneracy, and we have there indeed all the phenomena of the Fall reincarnated. But where are we to look for the scene of the next Chinese and of the next Western Asiatic renaissance? China is nearing the end of her racial as of her national cycle; nevermore shall we see a Tang, a Sung, or a Ming in that moribund land; yet that mighty energy must be ready to reincarnate somewhere. In a new Mongolian empire founded by Japan upon the limitless resources of Manchuria? Or in the half-Mongolian order of Russia, obviously upon an upward cycle of some kind? Shall we see Islam reborn in a revivified Near East? All these possibilities are visible; all these tendencies exist. Where, in Assyria, Egypt, Rome, Greece, Byzantium, or India, was the vast applied magic of modern science and invention? The morals, the politics, the business methods of those cycles were the same as now. But with the present

is a material power whose traces are not discernible there. The explanation lies in *fusion*. Memory of certain kinds is no individual affair. Reacting upon one another, mutually stimulating ourselves to good or evil, we recover again the powers once used in concert, misused, and then lost for ages.

The flesh of the American is no new thing; it has grown out of the race bodies of Europe. Neither is his Ego a new creation, or even one long dormant and now returned to life. He was of Egypt, of Greece, of Rome, Babylon and Byzantium; but in those cycles he had but few of his powers developed, helpless, when separated, to accomplish what is now easy, almost automatic, when gathered with his ancient brethren. Thus the elements of these old civilizations, reborn in him, are fortified by others, greater, dormant for tens of thousands rather than a few hundred years. What we shall become is not yet shown, though the vast ebullition of good and evil, which is the still infant soul of America, may give some index to the nature of our full-grown future. Sure it is that the Roman phase is nearly gone, others strangely mingling together and so giving new and weird hues.

Even for long ages after her main power was broken, Atlantis stood to the west as a terror to her newer and lesser neighbors. Can New Atlantis, chastened somewhat by the individual woes of a million years of weak and separated wanderings, rise to be something else—a Teacher instead of a Terror to men? If so, then from her vantage-point on the fringe, can she ameliorate indeed the woes of that dark age! But the struggle for light in America has yet to be won.

"Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced." (*The Secret Doctrine,* II, 444).

AID AND ASSISTANCE

THE possibility of mutual aid and assistance in a true way under any circumstance is based on the unity of all life everywhere, and a realization of the fact. Most essential is a working knowledge of life in its threefold aspect of spirit or consciousness, mind or intelligence, and matter or objective existence, and their triune manifestations.

No one is utterly alone. The actions of all beings react on each other because of the oneness of life both in source and essence. All accomplishment, all effort in the human stage must be self-induced and self-devised to be at at all creative; and yet man in all his struggles must be helped. It is the law of Brotherhood.

Reciprocity is universal. The lower kingdoms require the energic and uplifting influences they should receive from man by his right thought, will and feeling, for in a sense they are his younger brothers. He in turn derives sustenance from them, from nature as a whole both visible and invisible. Further, in his efforts and aspirations higher he is aided by the advance guard and guide of greater and more perfect beings whose duty it is to help on the progress of the race.

The attitude and skill with which an action is performed or a duty fulfilled, determine its real use and helpfulness. What is the true attitude? It is simple honesty, fearlessness and unselfishness; it is wisdom, compassion and true humility. In no other way can such an attitude become part and parcel of one's true nature than by long study, practice and service according to that knowledge and virtue which is Theosophy. Right motive makes a good deed a beneficent force in nature. Skill therein makes it truly useful and serviceable.

The Self shines in all, but in all it does not shine forth, as the ancients taught and teach. Therefore, to render true service or give real aid in any way calls for helping to strengthen the good in oneself and others, in each and all. True help fosters growth and development morally and spiritually as well as mentally and physically. Right and wrong are then to be judged on the basis of fundamental truths.

Fundamentally there are seven points of view to anything or problem, the seventh being the center or synthesis of the six; but who except the Great Ones really see that true center? In so far as we can do so, all parts are seen as essential to the whole; and

when recognized and accepted as such, the viewpoint is broadened and the possibilities of mutual aid and assistance in constructive work with universal life and nature multiplied a thousand-fold.

True civilization stands for freedom of thought and conscience, while affording opportunity for constructive action. It aims at establishing throughout the world the very best possible conditions for moral and spiritual unfoldment as well as physical development. The elimination of materialism and selfishness is possible only by the infusion of spiritual ideas and the accomplishment of works. What better aid can be afforded?

Knowledge and power to serve require purification of the whole nature of the individual. The more gradual and thorough the process, the better for both Soul and body. True understanding, regulated action, mutual cooperation, balancing of diversities and constant endeavor make possible a greater unity of beneficent forces. What, after all, is the cause of all our troubles, inequalities, extremes and difficulties? Said H. P. B.:

It is reserved to the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power and save the people from a moral engulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe.

Like everything else in nature, aid or assistance may be conscious, unconscious, or partly conscious. The "work of the ascetic," as Patanjali phrases it, is fully conscious. He has for his object the orderly progression of the whole of nature, though necessarily like any other actor in the drama of evolution he can only act in, on, and through the parts of the great whole. Whoever or whatever the being whom the ascetic seems to aid, that succor is primarily for all, and only secondarily and incidentally for the particular being or beings concerned.

The acts of men, even the wisest and best of men, are those of beings only partly conscious of the ramifications of Karma thus set in motion. Thus a three-fold set or series of results follows their every deed—"wished-for, unwished-for, and mixed."

Aside from the perfected beings and mankind generally, all the aid or assistance given or received by the individual is unconscious. In the "economy of nature," as everywhere observable, there is nothing wasted, nothing misused. "Perfection," then is working *with* nature.

YOUTH-COMPANIONS' FORUM

IF *belief is a confession of ignorance, why do Theosophists believe in Theosophy?*

The conviction held by Theosophists that Theosophy is the truth about life rests upon the triple foundation of its fundamental teachings. These fundamenals are regarded as self-evident facts in nature, universally applicable, which constantly demonstrate their reality in every phenomenon of manifested existence. A recognition of them constitutes the "belief" of the Theosophist. The "blind belief" called ignorance by the questioner is such in fact because of the very nature of truth. Truth does not exist of itself. Always and forever Truth lives only in the hearts of its knowers; what is arcane verity to one may be a meaningless jumble of words to the uninitiated. The expression "abracadabra" is to us a symbol of superstition, a nonsensical charm or spell, yet somewhere in the past there must have been a time when the words, of which "abracadabra" are but an empty shell, possessed mantramic or occult power.

To believe the Truth is not to know it, and to persist in mere belief will mean its corruption. Truth is not transferable; it is a fire which leaps up within. The man of truth is Self-illuminated.

Theosophy lives in the world in the hearts of Theosophists. The man who blindly believes the doctrine without rational attempt to prove it to himself does the Cause more harm than the agnostic materialist who will have nothing to do with it at all. It is quite probable that every religious schism in history could be traced back to some emotional "blind believer" too impassioned in his evangelical fervor to check the correctness of his understanding. Follows a progressive divergence of the "faith" from the Truth, until the beliefs become so abhorrent to sensible men as to cause an indignant revolt. Witness the Reformation. Perverted beliefs destroy a civilization, as in the case of the human sacrifice among early American races.

Belief and Truth are incompatible, and the former all the more dangerous because of its outward resemblance to Truth. The likeness is that of a cast-off snake skin taken for the snake itself. The statement, "All is Life," has the significance of Truth to us only to the extent that we have made it a basis for action, a part of ourselves.

True Faith is our intuitive glimpse of future realization, dependent on our present application of the truth we already possess. It is a momentary flash of inner Omniscience, which has yet to be realized *objectively* by us on this plane.

The true Theosophist has *knowledge* of the principles of his philosophy and *faith* in the truth of its ultimate ramifications, the applications of which he seeks to demonstrate gradually, day by day, so that a time will come when he will view its magnificent scope in its entirety, as a living whole, testified to by first-hand experience.

It has been said that Adepts do not dream. Should we strive not to dream?

It is a common human error to mistake an incidental result of achievement as the object of achievement itself. The adept has powers, not because he strove for power, *per se,* but because power always comes to him who attains wisdom and complete carelessness of the personal self. A story is told of H. P. Blavatsky that she once inverted a cup full of tea, and the liquid, defying the "law" of gravity, remained in the cup. Shall we, in emulation of H. P. B. give ourselves over to the inversion of tea cups? To dream, it is true, is not the mark of adeptship, and yet can it be that this state is therefore without value for ordinary men? The use of ropes by the mountain climber certainly signifies that he has not yet reached the top, but this does not prevent them from being almost if not altogether a necessity of the achievement. Once on the summit, the ropes may be discarded. It is because adepts have learned by observation and experience the place in human consciousness of the state of dream that they are enabled to *use* it for the benefit of others who are still subject to it. For us, it is indeed of benefit to remember our dreams. They form the intermediate state between waking consciousness and deep sleep. Of prime importance to the aspirant are the transitions from one plane to another. The difference between Mortal and Immortal is that the latter maintains a *continuity of self-consciousness* in his passage through all these states while the former knows not how he goes from one to the other; he "awakes" on each successively. Dreamland is the ante-chamber separating the true plane of soul from earth-life. It is a room well equipped with mirrors, and our dreams reflect events from both states. On this plane—dreams—we can *do* nothing. It is an effect state where we experience only results. Our dreams, then, are a twofold key: they can tell us what has been the dominating chord of our life during the day, and also, reflect in symbol the mystic language of the higher self, the admonitions of the soul.

Is it of any benefit to remember your dreams? If so, why?

The dream is the one channel of communication with the Higher Self for the uninitiated. At night the Ego passes from the waking state, through the intermediate or dream state, to the realm of real-

ity, of deep sleep. Fetters of matter are removed from the soul here, values appear in their true light. So glorious are the experiences on this plane that our vulgar brains have no cells sufficiently delicate in structure or refined in substance to capture the fleeting impressions the soul brings back. So we can know nothing of this state in waking consciousness. But there is one unchanging medium of communication, adaptable to all planes and states—the language of symbols. The dream state is a world of symbols. We do not contemplate in dream. All our thoughts are objectivized in sight, sound and smell. On our return from the divine state of deep sleep, our experiences there are translated into symbols of dreamland; we awake, inspired with the feeling: that was a beautiful dream! Of course, not all dreams are of this nature. Some—all too many—are chaotic reflections of the lower nature. When the dream world is full of impressions of this kind, we cannot bring through the wonderful symbols from deep sleep. They are crowded out. By a control of our thoughts during the day, more especially at bed-time, we can keep pure our minds so that they will be fit channels for the messages of the soul. Then we must remember them, meditate on them, try to understand them ourselves, for we alone can arrive at their true meaning.

If the Higher Self is "all-knowing," why the necessity to learn?

Just as a child goes from grade to grade through school, learning what he inherently always has had the power to know, just so does the Soul proceed from the higher to the lower plane to learn its lessons. The grades always remain the same; so does the school, and so do the lessons. The child grows only as he becomes one with the knowledge which his school offers. But he could not have learned if he had not had in him that "all-knowing" power; and even if he had not been taught, he would have possessed that power innately.

The Higher Self is "all-knowing" in that it is the power to know, to learn, to experience. It is perfect, though only on its own plane, the higher, the plane of Spirit. It must therefore expand its range of perception and power in matter. Experience in matter is still necessary, both for matter and Spirit, to further evolution.

Perfect knowledge is to know one's self in the One Self. That is the knowledge which the Higher Self must gain in matter, having realized it already in Spirit,—that is our mission here. Until we do, until our "all-knowing" Higher Self has learned its lessons, it will not be truly perfect—perfect on both planes, Spirit and Matter. The perfect union of Spirit and Matter has been attained by the Masters.

PERFECTION AND IMPERFECTION

A RECURRENT question at theosophical forums may be thus formulated: "If the SELF is perfect, as Theosophy teaches, why is there anything, and why are men and nature as known to us, imperfect?"

The question is, perhaps, a natural one in view of the inherited influence of the Personal God-idea of the Western world: God being held out to us as inherently "perfect" and man as inherently "imperfect." But actually, such queries show want of reflection on the part of the questioner, and a total misconception of what Theosophy does teach on the subject of deity, nature, and man.

One has but to weigh the oft-reiterated statement of the First Fundamental Proposition to get rid of the assumption that "the SELF is perfect". If by SELF is meant the Source or Principle which underlies and pervades *all* manifested existence, then clearly that SELF "is beyond the range and reach of thought—'unthinkable and unspeakable'," since it "transcends the power of human conception and could only be dwarfed by any human expression or similitude". As clearly, the evolution of the God-idea proceeds apace with man's own intellectual evolution, and must change with ever-increasing experience of self and of nature. So it is, or should be, self-evident that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch. Whether we think of perfection or of imperfection, either will call up in the mind its opposite, showing that all ideas on that head are of necessity, relative, finite, changeable. It is, then, a logical and philosophical absurdity to postulate, first, an *absolute* source or principle, and then attribute to that *absoluteness* qualities, functions, limitations, perfections or imperfections of any kind.

The Second Fundamental Proposition refers to *manifested* nature, the changing in the midst of the unchanging, the conditioned within the unconditioned, the relative within the unrelated or absolute SELF, Life, Spirit, Consciousness. Human experience, human knowledge, human thought and imagination, are *all* within limits. Hence, perfection is always relative to imperfection, imperfection to perfection; both are finite, not final expressions. Evolution, in Theosophy, means quite other than the scientific definition; creation, in Theosophy quite other than the religious concept. Theosophy

teaches as to nature, to man and to "evolution", that they are without beginning and without end—an *Ever-Becoming?*

And what is meant by "Ever-Becoming"? The Third of the Fundamental Propositions premises, (*a*) a forever unmanifested Reality or Self behind and within all nature; (*b*) a forever manifesting and manifested Nature, itself the finite and conditioned *aspects* of the One Reality, whose extremes are everywhere represented to our consciousness in terms of opposites, of which finite and Infinite, mortal and Immortal, matter and Spirit, Life and death, good and evil, beginning and ending,, known and unknown, perfection and imperfection, are examples; (*c*) the unavoidable inference from the two preceding Propositions: "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul through the Cycle of Incarnation, . . . thus ascending through all the degrees of intelligence, from the lowest to the highest *Manas*"—or Spiritual Self-consciousness.

The closing expression above—"from lowest to highest" intelligence—should bring home to every reflective man, the folly and futility of speculating on "perfection", let alone on THAT "which is neither being nor non-being", for how could imperfection ever comprehend perfection? *Being,* of any kind, is the partial *realization* of the Supreme and of one's identity with It; "perfection" is that state or condition in which this realization is complete, as in the *Mahatma.*

THE ROAD TO PERFECTION

The object that is indicated for life is . . . to so live and think during each life as to generate no new Karma, or cause for bondage, while one is working off the stock in hand, in order that on closing each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.—*W. Q. J.*

SCIENCE AND THE SECRET DOCTRINE

XLIX

MANY odd things are being discovered about the interrelationships of plants, planets, men and suns. Dr. Gustaf Stromberg[1], studying the yet unsolved mystery of the earth's rotation, considers it due to "a mysterious agency which affects everything about us," and one which, with a nature beyond comprehension, permeates, unifies, and transcends the whole universe.

But this is a description of the earth as an *organism,* whose physical life is expressed in, and in part depends upon, *rotation,* as well as upon the general translatory motion of the solar system through space. But rotation plus translation is a *spiral.* Dr. William Seifriz[2] demonstrates the uniform tendency toward spiraling.

"As the spiral habit is equally characteristic of animals from the lowest to the highest (he is writing in connection with a prolonged discussion of spiraling in trees), the ultimate cause, if there is a universal one, must be protoplasmic in character." But he justifies himself by quoting various evidences to the effect that spiraling is a trait both of molecules and of crystals. Spiraling also is not merely a geometric and kinetic trait—a trait of form and of motion. *It is a time-trait.* It occurs whenever a cycle is completed, of a nature which brings the subject involved to an original point but upon a higher, or at least different, plane. Outside of Theosophy, the only generally known spirals are the national and social cycles and certain economic cycles. Theosophy teaches that it is universal; the reincarnations of a man as well as of a planet are on rising or lowering spirals, and so for all systems and organisms.

Dr. H. Helm Clayton[3], in a publication by the Smithsonian Institution, states that instead of a single eleven-year solar cycle, there is a vast series of such major and minor cycles superposed one upon the other like the "complicated fundamental tones and harmonics of a chord played on the piano." But any organic life, human, animal, vegetable, is a complex of just such cycles and subcycles. On grounds of the coldest reason, then, are not the vital processes of animal life subcycles of the vital processes of the solar system? And those of the solar system subcycles of the universal Life—the Day of Brahma, since according to Einstein the Universe as a whole expands and contracts like a great heart?[4] Again, according to Dr. MacMillan[5], the

[1] *Los Angeles Times,* April 3, 1933.
[2] *Science,* October 20, 1933.
[3] *The Week's Science,* June 16, 1930.
[4] *Literary Digest,* August 22, 1931.
[5] *Herald-Tribune,* February 28, 1932.

universe undergoes a cyclic process of birth and death; energy is transformed into matter, matter accumulates about stars and other cores, which grow until the internal pressure causes a breakdown into radiant energy, and so on. As a matter of fact it was this cyclic process which Dr. Menzies, some years ago, remarked was symbolized by the Hindus as the "breath of Brahma."

That the vital processes of a nation are involved in the solar pulsations is shown by charts exhibited to the New York Electrical Society by Dr. L. V. Burton, showing that in every business depression in twelve years the solar heat rose, and in every prosperous cycle it fell. Dr. Inigo Jones, Government meteorologist of Queensland[6] sets forth certain cycles connected with the configurations of the planets, and which he claims have a vital bearing on human affairs; one particular cycle of 164 years is correlated with unusual weather disturbances, famine, plague, and wars.

Certainly, on the most practical grounds, any influence which vitally affects the weather has an important organic relation to human affairs. According to the *Los Angeles Times* for March 16, 1933, the Smithsonian Institution announces a "new basis" for long-range forecasting of weather. The movement of storms on the earth and of spots on the sun seem to follow the same general laws[7]. The tracks of storms across the United States fluctuate periodically in frequency from north to south, and this has a definite but complex relation to the eleven-year sunspot cycle. "There is some common influence behind solar and earthly weather." Of course this "new basis" was used by the late lamented Father Ricard, S.J., only for some twenty years while the Smithsonian held its august nose in the air. From the remarks of Dr. Abbot of the said institution[8] "long-range forecasts" on this basis are now possible on the strength of detailed observations made by the Institute's Chilean Laboratory, begun in 1924. Father Ricard not only considered them possible, but made them voluminously, since around 1910.

Dr. R. M. Langer, whose discoveries were announced at a meeting at the California Institute of Technology, seems to have gotten hold of the terrestrial end of some solar arteries, and to some purpose[9]. Strange electrical currents, 15,000 miles above the surface of the earth, and strong enough to destroy at times the earth's magnetic field at that elevation, are apparently caused by sunspots, and in turn are reflected on the earth in the form of magnetic storms, it is said.

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[6] *The Week's Science*, July 11, 1932.
[7] Dr. Kullmer of Syracuse University.
[8] *Los Angeles Times*, February 6, 1931.
[9] *Los Angeles Times*, January 21, 1933.

Dr. John A. Fleming, of the Carnegie Institute, speaks of "large and rapidly changing rates of change of intensity and direction of the magnetic field to the surface structure of the earth," which "can be hardly accidental." It is "natural to expect a causal relationship existing between crustal and subcrustal movements and these magnetic manifestations." "By studying very small wobbles of the compass needle important information may be gathered about . . . activity on the surface of the sun itself."[10] "Crustal and subcrustal movements" of course involve earthquakes. But the *Secret Doctrine* somewhat preceded these researches—over forty years, in fact—and itself quotes from works far older.

> (From Hermes) "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii* . . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures . . . All these Genii *preside over mundane affairs,* they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls,* they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance.*" (*S.D.* I, 294).

Furthermore the role of the planets and moon is thus given:

> . . . . . As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. (*S.D.* II, 699).

Now it happens that this very matter has of late become a very live center of discussion. Dr. Nicholson, of Mt. Wilson Observatory, located all the principal planets on March 10, 1933, the date of the

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[10] *Science,* March 18, 1932.

great Southern California earthquake. He found that at the moment of the quake, Venus, Earth, Mars and Neptune lined up almost exactly, Mars being only a degree off the line[11]. Dr. R. H. Fanning, a radio expert, who claims to have double-checked all his calculations, asserts that quakes should be predictable by planetary juxtapositions.[12] None of these theories have yet established themselves in scientific respectability, but they show which way the wind blows.

But, some may say, all this is merely analogy. Well, at least the whole trend of recent discovery is to the effect that physiological processes are *bio-electric* rather than bio-chemical. Why then should not a solar current capable of producing vast terrestrial storms, earthquakes and floods, at the same time produce in individual man physiological and mental changes as well? In which case, where draw the line between the physiology of man and that of the sun and the earth? And if mental activity is *electric* in nature, as many foremost men of science now proclaim, where is the warrant for placing the cart before the horse and claiming that consciousness is *produced* by electric or bio-electric action? Why not agree with the Ancient Wisdom that electricity is itself an aspect or manifestation of a form of *intelligent life?* Of which life human mind is itself but another aspect?

Leaving then the integrity of the human-terrestrial-solar organism as a cardinal Theosophical tenet which can now hardly be attacked on grounds of reason or fact, however "queer" it may seem, what of the vaster cycle of solar life and death? We have of course long since seen the rout and death of the theories of solar life held in H. P. Blavatsky's time, and which all pictured the sun as a globe in combustion or incandescence, of short past history and shorter future life. Of such theories she said:

> . . . . . the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. (*S.D.* I, 149).

Something very much like this disappearance from objectivity, and later reconstitution, is found in the modern energy-matter-energy cycles quoted above. And of course there is no analogy in human life —unless one is prepared to accept the doctrine of reincarnation, in which case the continuity of process becomes perfect!

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[11] *Los Angeles Times,* April 30, 1933.
[12] *Los Angeles Times,* December 25, 1933.

The combustion theory has had no very coherent successor. Dr. Henry Norris Russell, of Princeton University, says that we now have conclusive evidence that the earth's surface has had nearly its present temperature for a billion years or more, which means that the sun has been shining as strongly as at present all that time.

Dr. Norris thinks that the only present hope of finding a sufficient source of solar energy lies in changes in the solar atoms themselves, involving a loss of mass, converted into energy.[13]

Dr. Ross Gunn, of the U. S. Naval Research Laboratory,[14] is as close as possible to this. Electricity, says he, under a pressure of ten million volts, is constantly flowing from the inside of the sun into outside space. Like Dr. Norris, the only source he can imagine is the "annihilation" of matter.

But if science is somewhat at sea as to the origin of stars, it is in possession of much evidence as to the end of them. The phenomenon of the "nova," or "new star," according to Dr. Frost, of Yerkes Observatory, and Dr. Robinson, of Harvard Observatory, has become a very frequently known happening, of late years.[15] Dr. Frost estimates that there must have been many millions of cases during the existence of our own planet! And that at least ten occur annually in our own galaxy. It has now been definitely concluded that a nova is an explosion of a star. The frequency of such explosions, thinks Dr. Roberson, indicates that such an one occurs at least once in the lifetime of each star, and that the sun may be no exception; in which case the earth would "disappear almost instantly." Anticipating all this, a Master wrote, in 1881:

> .....When the solar pralaya comes the whole purified humanity merges into Nirvana and from that inter-solar Nirvana will be reborn in higher systems. The string of worlds is destroyed and vanishes like a shadow from the wall in the extinguishment of light. We have every indication that at this very moment such a solar pralaya is taking place while there are two minor ones ending somewhere . . .
>
> His mistake is that he believes a long time must be devoted to the ruin of the solar system: we are told that it occurs in the twinkling of an eye but not without many preliminary warnings. Another error is the supposition that the earth will fall into the sun. The sun itself is first to disintegrate in the solar pralaya . . .

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[13] *Science*, January 20, 1933.
[14] *Science*, October 17, 1930.
[15] *New York Times*, July 13, 1931; *Scientific Monthly*, April, 1932.

WHAT IS THE TRUE LIFE?

THEOSOPHY enters into every problem of human concern. When the incarnated Soul becomes involved in material existence it all too often is made deaf, dumb and blind, mute and torpid to the summons of any true life. On the other hand, the belief that spirituality lies in a forsaking of all worldly concerns and retiring in isolation from suffering humanity is equally a delusion. Both of these are extremes, and both proceed from misconceptions regarding matter or objective existence, and spirit or consciousness—the absolutely inseparable aspects of life itself. The error is the outcome of ignorance regarding the real purpose and function of all life and evolution.

What are the problems of human concern uppermost in the minds of the masses of people? They are said to be domestic, economic, governmental and the like. Sometimes they are admitted to be also moral or intellectual or otherwise pertaining to the inner life and nature. Fundamentally, all these problems and their ramifications spring from the most vital need of all that exists—the almost universal need for wisdom and selflessness, for a sense of responsibility mentally and morally as well as physically, a right performance of duty accordingly.

What is the real purpose and goal to which all life tends? It cannot be any finite object, since a fundamental fact of life itself is that all nature is in a process of ever-becoming. The only true solution to all our problems, therefore, has to be sought first in our own viewpoint and then in the procedure based thereon. If we will but assume our own immortality, we may proceed on that basis to fulfill our Dharma or whole duty to humanity and to the whole of life.

One may perform actions, multitudes of them, and yet be far from any realization of the true meaning of life. On the other hand, one may perform multitudes of actions and inwardly be a true devotee. What is the difference between this path and the devious paths taken by mankind wherein the path of action is generally regarded as merely "going places" and "doing things"? The difference is essentially an inner one. The devotee has learned to see the divine in everything and seeks for wisdom, because in action he has taken the position of the Self. To all outward appearances what he does is little different from what others do. Yet

it is well done, it is quietly done, it is efficiently achieved; only that which is worth doing, which is useful and beneficial to body and soul, is undertaken. Such action cannot but redound to the good of all who partake. It is this reciprocity, this interdependence which enables the devotee to live a true life, which he recognizes because he has taken the position of the Self.

To see in each event a deep significance, an occult meaning, requires searching for it. Our search is mostly a groping in the dark. That is why Theosophy is in the world: to give the needed light, to aid and guide, to bring to light the hidden things that seeming evils may be turned into powers for good. If from moment to moment we learn to do what we most ought to do with all the zeal and wisdom at our command, then we do all that can be expected. Do we do that? Again, if we learn to take joy in the doing, learn patience and perseverance therein; if we be fearless, maintain honesty, power and fortitude in the doing, what matters anything else? The whole nature is then wisely used, fed and sustained. All too often we seek but a sensation, a thrill, or some psychic aroma issuing from actions or objects, and thus blow hot one minute and cold the next. The aromas become the measuring rod of worth in all too many cases; but they are not the criterion of true values, as time will always tell.

How have the conditions that confront us come about? and what is the way of their amelioration? Through ignorance and selfishness in one form or another have they come about. The performance of natural duty has been made chaotic, discordant and corrupted. But reverse the dark picture and the possibilities for good are incalculable. Fearlessness, a real sense of responsibility and the right performance of duty may sound almost too simple as the way to the goal, yet so it is. The intuitive feeling that this is true is invariably evidenced by the signs of relief, content, encouragement and renewed effort and strength.

We, therefore, are not to abandon small plain duties, responsibilities to Humanity, to our fellow-men, neighbors, family, and especially to all those who are poorer and more helpless than we are ourselves. We may and do have to face and deal with the actions of others, but we may learn to deal with them unaffected save in so far as we are solicitous for their welfare. If we strive simply to be and to do what is right and true, all the rest must take care of itself naturally. Others may then catch the fire of inspiration and follow the good example.

THE "PIVOTAL DOCTRINE"

THE pivot around which the teachings of Theosophy turn is the doctrine of Karma. This is true not only of the message of today, but also of the messages of past ages. The entire discussion in *The Bhagavad-Gita* hinges upon the true nature of action or karma. Krishna's exposition of Spiritual Knowledge contained in his several discourses with Arjuna, is, in every case, related to, and interwoven with, the central theme of the book: the nature of action and of abstention from action.

In *The Key to Theosophy,* the arrangement of the sections shows Karma as the link between the theoretical exposition of the teachings and their practical application. This is the distinction between the Sankhya and the Yoga Doctrines as explained by Krishna. After Krishna's initial exposition in the second chapter of the changeless nature of the Spirit in the body and its repeated incarnations in vehicles of flesh and blood, the Great Teacher declares the difference between the speculative aspect of the Soul Doctrine and its practical, devotional side.

In *The Ocean of Theosophy* Karma as a topic by itself was reserved for treatment until the eleventh chapter, or toward the latter half of the book. It is preceded by an exposition of reincarnation, the constitution of man, of this planet, and of the cosmos as a whole. Only the physical objective phases of the law of action and reaction could have been dealt with, had not Mr. Judge first prepared the way by an exposition of the fundamental tenets of the philosophy. Before the student is ready to admit the occult and invisible side of Karma and especially its operation on the moral and ethical planes, he must first know something of the teachings regarding the constitution of the occult side of Nature and its relation to Man, as a Spiritual Ego of infinite possibilities. The chapters of the *Ocean* following the eleventh may be regarded as a continuance of the Subject of Karma. The after-death states are effect states and their nature is determined by the causes sown in this objective sphere. Cycles, the subject of the fourteenth chapter, represent the time aspect of Karma; while chapter fifteen throws light on the Karma of the Human Race as a whole, and the present evolutionary status of Humanity is traced and accounted for. Chapters sixteen and seventeen deal with psychic and spiritualistic phenomena and practices. Ignorance of the far reaching Karmic effects of plunging headlong into these practices has led many a Theosophist astray and hence

these chapters involve a most important aspect of Karma. In studying the *Ocean,* the student after finishing the last chapter might return again to the first, which treats of Masters, the source of Theosophy and the flower of evolution. Chapters sixteen and seventeen set forth the dangers of the lower *Iddhi,* while chapter one shows the reverse of the picture and describes some of godlike powers of the Mahatma.

There are higher and deeper aspects of duty and responsibility which may or may not dawn upon the student as he struggles along the path. We might gather something of the nature of this responsibility by reference to an article by H. P. Blavatsky entitled "Practical Occultism" After perusing this article, a reader asked why a Master in teaching a chela assumed full responsibility for the sins of his pupil in connection with the occult sciences until the disciple became in his turn a Master. H. P. B.'s reply contained the following:

> The "Spiritual Guru" taking the student by the hand leads him unto, and introduces him to a world entirely unknown to the pupil. For this world is that of the invisible and ever potent CAUSALITY, the subtle, yet never-breaking thread that is the action, agent and power of Karma, and Karma itself in the field of divine mind. Once acquainted with this no adept can any longer plead ignorance in the event of even an action, good and meritorious in its *motive,* producing evil as its result; since acquaintance with this mysterious realm gives the means to the Occultist of foreseeing the two paths opening before every premeditated as unpremeditated action, and thus puts him in a position to know with certainty what will be the results in one or the other case. So long, then, as the pupil acts upon this principle, but is too ignorant to be sure of his vision and powers of discrimination, is it not natural that it is the *guide* who should be responsible for the sins of him whom he has led into those dangerous regions?

From this extract, it appears that every communication of Spiritual Knowledge by the Teachers and "Guides" of Humanity is fraught with Karmic consequences to these Elder Brothers. The abuse and ignorant misuse of the Knowledge by the neophytes react upon the Teachers until the former develop sufficiently to stand on their own feet. The pernicious idea of vicarious atonement which is the cornerstone of the Christian religions probably had its origin in the voluntary assumption by Avatars of the karmic results of their beneficent efforts in behalf of the "Great Orphan."

This idea is also found at the close of the Part I of the First Volume of the *Secret Dictrine:*

> But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in

> battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.

The realization of the responsibility assumed by the Avatars and their Messengers every time they decide to come forth and teach publicly is something which the world understands not and which Theosophists but dimly realize. Men have ever been prone to welcome error and to crucify the truth and its votaries. The world is not yet able to discriminate between its Saviours and its real anti-social elements and hence crucifies the former with its thieves.

The degrees of duties and responsibility are infinite. The universe is a vital and sensitive whole. Whatever rigidity it may present to man is a reflection of the rigidity of his own thinking. It is the impenetrability of Man's mind and the hardness of his heart which has caused Nature to rise before him like a granite wall, which can neither be broken through nor scaled. For this reason the subtler aspects of the operation of Karma are not generally known, understood nor admitted. Men readily admit the grosser physical aspects of the Law of action and reaction, aspects which the experimenters in the so-called exact sciences such as physics, chemistry and astronomy have worked out and embodied in mathematical formulae. The learned men of our universities draw a distinction between sciences which lend themselves to objective experimentation and sciences such as biology and psychology which elude the recognised modes of investigation. The latter named sciences cannot be reduced to mathematically exact formulae. They involve the consideration of living, organic substances and the subject of mind and consciousness. Here the limitations of the purely scientific mode of inquiry are evident and unless abandoned will lead the inquirer right unto the quagmires of materialism. The method of inquiry must be reversed and the potency of the invisible side of nature squarely acknowledged.

Theosophy draws no distinction between organic and inorganic nature but establishes as its primary postulate the ubiquity of life and its essential unity. When Nature is approached in the spirit of this new outlook, she no longer presents an appearance of rigidity or of compartmental and unrelated elements and forces. The inquirer now knows that the power which can alone break through the adamantine

wall which nature has heretofore presented to him *is the living power in Man himself.* Life alone can know life; and when man approaches Nature on the basis of their essential kinship then "Nature will regard thee as one of her creators and make obeisance."

All causation emanates in the first instance from Self-conscious Being, and retains its original impress in its cyclic wanderings in the maze of matter. This impress is ethical and moral in its nature and this applies also to the actions and reactions of the seemingly blind forces of this terrestrial plane. They are all the resultants and effects of causes sown and ideals formulated in the fathomless depths of consciousness. The power to initiate causes and to formulate ideals is MAN with his threefold powers of creation, preservation and destruction—powers which are being exercised with every thought and every breath. The whole Universe responds to our every touch and is altered accordingly. The problem of problems for every man, once he is aware of the delicate machinery of the occult cosmos, is to rise to his new sense of responsibility.

A True Line of Life

A full reliance upon the Spirit within and upon the law that the hands that smite us are our own, will relieve the pressure of some events that seem mysteries. I find the greatest consolation in these reflections, and then I see that each moment is mine, and that when gone it is passed and merged into the sum of my being: and so I must strive to Be. Thus I may hope to become in time the conscious possessor of the whole of Being. So I do not strive after mystery. The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly.—*W. Q. J.*

METAPHYSICAL VALUES

THE age-old path has two aspects, that of heart and that of mind, neither one enough in itself, yet together forming the perfect way. Man is material, intellectual, and spiritual in his seven-fold nature. The pilgrimage into incarnation, called in Theosophy a "cycle of necessity," is for the conquest of the material man by the spiritual man *through* the intellectual man. And this presents to the merely rational point of view a transcendental paradox, for there are not three men, but one—the same Self in three different modifications, manifesting on three different planes, and appearing to act almost as separate entities in inter-relation, often in conflict with each other. Yet they are one.

It is intelligence that evolves; being is nothing more than a degree of intelligence. The whole cycle of human incarnation is the will-born action of an impersonal, spiritual force or entity, today called man, who takes on a vehicle of substance of the plane of instinctive intelligence, and by the transmuting fire of mind, *i.e.*, intellection, gradually raises that intelligence to the plane of intuition. Instinct and Intuition are both direct perception, but the latter is self-conscious. Alone, the two stand without relation. In the mindless man they were in coadunition; incarnation of the real man brought them, in a sense, consubstantiality, whereby the lower might become one with the higher. This is the mission of humanity—Evolution, in a word.

Mind, therefore, is necessary. It is the nature of mind to reason, to proceed logically from the known to the unknown, by deduction from facts at hand and those developed empirically, until the whole truth is made manifest. Faith is the fundamental conviction that our premises are correct; Realization is the substantiation of that faith. Ethics are the appointed laws of life as dictated by the moral implications of our premises.

At present, man has a degree of apprehension of the universal premises of life—the Three Fundamentals; he has a like degree of faith, depending upon the use he has made of what knowledge he possesses, that is, its intellectual application to his environment. Only by use of present knowledge can intelligence and faith be increased, for before being "practical" must come intellectual application. There must be understanding; all actions are lived out in the mind. A code of ethics, taught without relation to scientific laws and the self-evident principles behind those laws, bears little sig-

nificance to a thinking man unless he be one of unusual faith. And to have unusual faith is evidence of unusual intuition, which in turn means many lives spent in transmuting instinctive intelligence into intuitive intelligence—how? by the process of intellection, the application of the fruits of reasoning and the resultant increase of faith.

But all this man accomplishes not unaided. Those who have trod the path before, to whom our insoluble problems are simple matters of addition and subtraction, are always present, albeit at times hidden, to teach the process and point out the far off goal. Men who choose to make Masters' experience their own, and are willing to go through the necessary discipline, can do so, thus shortening the road and quickening the pace along the weary round of life that leads to the terrace of enlightenment. Few there are, however, who are willing to be so aided. The great mass of humanity elects to try each by-path, thinking that by a circuitous route the straight road up the mountain height can be shortened. Perhaps it seeks a secret elevator available only to the "favored of fortune."

There is no dearth of ethics in the world. Every street-corner prophet has the best of them by heart. But like the acropolis, beautiful to look at and admire, no one ever thinks of using them. Were ethics all the world had need of, it would not have been necsary for H.P.B. to live her most recent great life of sacrifice. True ethics form the keystone of her teaching, but of what avail is a keystone without the blocks between which it is suspended?

Reincarnation, Karma, cycles, rounds and races, sleep, dreams and death—all these are essential parts of the Doctrine of Theosophy. With them each man can build his own temple by *thinking it out for himself*. There remains but to live in the temple and practice the ethics graven on its walls.

Building The Temple

To solve the great problem one has to become an occultist; to analyze and experience with it personally, in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and spiritual life; life in conjunction with concrete matter as well as life present in the imponderable atom.—*From a Master's Letter.*

STUDIES IN THE OCEAN OF THEOSOPHY

XX

SOME minds, rejecting the doctrine of *Karma,* find interest in *Reincarnation* from the purely romantic standpoint. To such the process rather than the philosophy appeals, their preference being to dream of who they may have been and what they may have enjoyed, instead of to search out the meaning of existence and the line of duty running through all lives. Many prevailing fantasies regarding the teaching spring from this type of adherent. One argument advanced is the "tiresomeness" of retracing issues no longer "living"—why should these come cropping up for adjustment! Another objection springs from mystification as to how acts forgotten by all concerned can be traced back to their origin and consequent reactions find their mark. "Who," they ask, "is to discover beneficiary or culprit and direct results to the right person?"

Theosophy shows that there is no inward forgetting by either individuals or by Nature: when the cycle for fulfilment rolls around, all the witnesses connected with the event are sure to be on the scene. That called "forgetting" pertains solely to the personal man. Some things he puts out of his mind voluntarily; but many memories fade from his consciousness even though he would gladly retain them. Nevertheless, the true memory of each experience remains, indelibly inscribed on the Screen of Time, although in colors possibly quite different than the personality would think. The reason for this lies in the fact that "the whole system to which this globe belongs is alive, conscious on every plane, though only in man showing self-consciousness." Upon this living universe all events leave their mark. The magnetic connection of these impressions with their producers makes it impossible for their force to be drawn elsewhere.

Materialism, separative, imbued with the idea of dead matter, and ignorant of the dynamics of human thought, has given rise to much misconception concerning the nature of *action.* Action, ordinarily regarded as physical, is really mental. For no "act is performed without a thought at its root either at the time of performance or as leading to it." Proceeding from the metaphysical to the physical, it follows the general processes engaged in the formation of worlds: first *desire* arises; then comes specific *ideation,* followed by *formulation* of ways and means. The impulse thence transmitted to the physical organs of action is consummated objectively. Thus creative action is invisible, the so called action being but its effect.

This invisible action affects every minutest life in all the sheaths of the Thinker in its descent from mental conception to outward manifestation. The human Principles being specializations, or centres, of the substance of their planes, an effect on any one of them must radiate to the entire field to which it belongs. In this living, intelligent medium all such impressions are retained. The seven planes compose the Book of Life, of many pages, in which is recorded the history of Man.

The science of Physics states that for every force there is an equal force acting in the opposite direction. Theosophy teaches that this opposing force is but the original one completing its circuit back to the point of disturbance. Thus the disturber, the actor, receives reactions from all other beings. Some reactions are subtle and unnoted, as such, while others come bearing either pleasure or pain. Wise is he who discerns these both as the masks of Opportunity! Life thus acts on Life through lives, in the give and take of inherent Brotherhood. This reciprocity including all action whatsoever, there comes a time when a balance for any particular line of sequence is struck. Cause and effect equilibrated, action is nullified. But since thought is the plane of action, such compensation must be brought about by the mind, balanced by moral fitness. Not by fighting effects, but by learning the lessons involved, shall the necessity for Karmic retribution cease.

There is no conscious thought or will action below the Human kingdom, which fact establishes Man as adjuster for the lower kingdoms, as well as for himself—the responsible agent for all wrought on and through these lesser constituents of Nature. This inescapable charge extends from the earliest planetary beginnings, when choice was made with greater knowledge, and shall follow Humanity forward through all lives to come, until Karma is satisfied by the restoration of justice. Then only can evolution proceed normally and harmoniously. Mankind's mysterious connection with Nature at large accounts for many a help and many a hindrance not received at human hands. Compensation comes by many and devious ways, for Mother Earth forgets not throughout her hidden realms: and neither does the Divine Witness within each personal man. His will being one with the Law, many an event, irksome or even tragic to His personal representative, may spell to Him the Path of peace and progress.

The man of flesh, prone to regard distasteful circumstances as rank imposition, holds forth eloquently upon the injustices of life, ever seeking avenues of escape in lieu of understanding. For most,

perhaps, it may prove a long, long trail to conviction of the truth that all befalling is strictly "our own make." If the brain hold no recollection of such fabrications, this does not militate against memory of them in some other department of the seven-fold constitution. Their registration in the physical brain is dependent upon its attunement to Egoic consciousness. These stored memories of the past influence the present of every man on earth. Lodged "in that part of man which we have called *Manas,*" the balanced accounts remain, marked "paid in full," while actions not yet fully compensated exist there as living potencies, "subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out."

"The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent." Even so it is with the individual life, stretching back into the night of time; in its imperishable portion the whole story is preserved, including experiences and conditions presently undreamed, yet vividly real, the results and values of which follow from birth to birth, until cyclic Law permits tangible fruition. This explains, also, why we "may sometimes seem to receive effects solely from the acts of others," but which are, in fact, "the results of our own acts and thoughts in this or some prior life. We perform our acts in company with others always, and the acts with their underlying thoughts have relation always to other persons and to ourselves."

Cause and effect are but the two sides of action. The "effect is in the cause, and Karma produces the manifestation of it in the body, brain, and mind furnished by reincarnation. And as a cause set up by one man has a distinct relation to him as a centre from which it came," its effect must return to that same centre—the accrued interest on the man's original investment. Fortunate, indeed, is he who finds opportunity to pay up the principal. In a single lifetime, the Karmic precipitation may cover a great range, being, possibly, "pleasant in effect for one portion of our nature and unpleasant in another." A "happy disposition, an excellent intellect, sound judgment, and every good moral quality" accompanied by physical affliction is easier to understand than is malice incarnate arrayed in beauteous flesh and possessed of keen mental powers to use for nefarious ends. "Whom the Gods love they chasten" is commonly quoted, in recognition of the salutary effects of suffering; but the prosperity of wicked men calls for philosophical integrity—full faith in that inherent justice

which supplies what the Soul needs in favored vice as in afflicted virtue.

Each incoming Ego is both recipient and donor, receiving weal or woe at the hands of its parents and, as its life unfolds, bringing them the same—the harvests of prior sowings. Out of the vastnesses of the past come the light and shadow of human destiny, even as sunshine and cloud both issue from space. The teaching that "each man's life the outcome of his former living is," so that he may enjoy or suffer only that created by himself, supplies "an exactitude of justice which no other theory will furnish." This is the Doctrine of Karma.

"Good" and "Bad" Karma

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires. And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely . . . to give a Karma for the real advantage in the end . . . When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity. The middle ground in all this, and not the extreme, is what we speak of.—*W. Q. J.*

A NOTE ON THE "SUB-CONSCIOUS"

IN each man is the history of the whole human family. In the principles and elements of each man's being is the history of the whole of great Nature. Whatever we contact, whatever we regard, whatever we concern ourselves with—is re-enacting some page or chapter from our own past. Nature is the biography of man, as man is the autobiography of Self. This is the meaning of Karma—the memory of *Life,* not of the individual.

This fundamental, because universal, meaning is too little pondered by Theosophists, who too much regard memory or Karma only from the viewpoint of the moment, of its present or active aspect. When "Karma" strikes us, be it never so slight a blow, that blow is usually sufficient to daze us, so that what we have read, what we have studied, what we have thought, what we have willed or wished to be our attitude on the field of battle, cease to be, as completely as if they had never been; they are literally driven out of our consciousness. So, our reaction to "unfavorable" circumstances and events is seldom that of a self-conscious individual: it is the instinctual or impulsive response characteristic of animal consciousness. We do our reasoning, exercise our discrimination, make our decision, before or after the untoward eventuality, not at the "moment of choice"—which could only be in the presence of the event itself.

Is there not need to recognize and to weigh the great fact that whatever it is that "happens" to us is a *reminder*—the arousal of soul-memory in us? Nothing can affect, nothing can inspire or incite us to action but soul-knowledge or soul-memory. And when the relative nature of knowledge and memory is considered, it is easily to be seen that what is knowledge on one plane of being at once becomes mere memory the moment our consciousness is active on another plane; and that two planes removed, what is still knowledge on the higher plane becomes a shadow, the "subconscious". Shall we act and re-act from the incentive of the sub-conscious or instinctual, the animal reflex of memory, or from the incentive of Knowledge—reason, will, and intuition? How else shall any man "burst the *bonds* of Karma and rise above them?"

ON THE LOOKOUT

Cyclic Impression Universal

On the editorial page of The New York *Times* for February 25, 1934, appear two paragraphs on "Weather Cycle Impresses." The underlying idea is good, however the particulars may be misunderstood:

> The weather has not been favorable to the idea of a managed world. Few people today are bold enough to defend the vicissitudes of the business cycle, yet it is undeniable that the weather has been behaving exactly like a business cycle. After half a dozen years of cool Summers and warm Winters we had last year one of the warmest Summers on record and we are now living through the coldest Winter, some people say, since Valley Forge.
>
> It may or may not be the fault of the sun-spot cycle, of which a new one got under way only a few months ago. The late Professor Jevons believed there was a direct connection between sun-spot cycle and business cycle. But whether or not people think of a connection between the weather and recovery, the mere fact of a weather cycle in itself is important. It helps to incline the mind to the idea of ebb and flux in everything—including business. Fluctuation becomes rhythm.

The True Significance

Whatever the "idea of a managed world," there is no management outside the beings that make it up; and whether the business of evolution is managed or mismanaged, it is all under absolute and inmutable law. Whatever the vicissitudes of the business or any other cycle, and their correlation with sun-spot or any cosmic cycles, these are produced by the dynamic power of thought, will and feeling manifesting through various agents and forces which are but secondary and not primary causes behind the "rhythm of nature."

Although cyclic law is universal, extending to all worlds, yet specific cycles do not embrace all mankind at one and the same time. That is a corollary in weather and business cycles as well as in others. The *Times* for March 1, 1934, follows up the previous item in an editorial entitled: "Never Quite in Step." This is rather jocularly applied to New York City, but in respect to weather in the North Atlantic States says:

> Now comes a finding from the Weather Bureau that it isn't at all the kind of Winter we supposed in our pride and woolens. It is cold in the North Atlantic States and New England, but for the country as a whole it is warmer than "normal." Down here we have been speaking of a new weather cycle with hot Summers and cold Winters. The Weather Bureau says that out West the old cycle is still revolving. This part of the country is just fated to be out of step.

The "fate," whether out of step or not, is set going by the beings who make it one way or another, for it is the thoughts and deeds of men that effect any changes in material things. This too is universal law.

Is Man Rising to Parnassus?

Open minded scientists and students of the great problems of evolution, among whom Henry Fairfield Osborn appears to be one, endeavor to find the *truth* regarding the origin and evolution of man. In his *Man Rises to Parnassus,* the author tries to show "Critical Epochs in the Prehistory of Man," this consisting of six lectures to the students of Princeton University in 1927. Parnassus is a mountain in Greece, north of the Gulf of Corinth, and is said to be regarded in classic mythology as sacred to Apollo (the Sun God) and the Muses (goddesses presiding over poetry, art, and science). Taken in an allegorical sense, and in conjunction with the text of the book, the why of the title may be perceived. The Prologue begins with a Greek verse translation and an opening declaration which suggests the spirit of inquiry:

> Where 'neath the snow-beaten ridges of Parnassus were stablished the courts of Phoebos.—*Euripides.*
>
> In the spirit of the rise to Parnassus we may direct our inquiry . . . especially toward evidence for the spiritual, intellectual and moral, rather than toward the physical, characters of the prehistoric races.

The Object of Venture

That the author, like others of his way of thinking, is pursuing, unrelated to the other two, the third Object of the Theosophical Movement—the investigation of the unexplained laws of nature and the psychical powers latent in man,—is clear from the conclusion of his Prologue:

> Thus we are venturing into the new and fascinating but little trodden field of the gradual rise of the higher powers of

> man. It is true that we cannot progress very far, but it will be admitted that our psychic theme transcends in interest even the greatest triumphs of human and comparative anatomy.

Evolution in Tradition

The Rise of Man to Parnassus consists of a Prologue, six lectures or chapters, and an Epilogue. The first chapter is entitled: "The Greeks Foresee the Gradual Rise of Man." No doubt compared with modern "learning" the wise Greeks foresaw much concerning the descent as well as the rise of man. If what is said about the traditional teachings of Anaximander is read in the light of Theosophy, some truths about evolution may be found hidden behind the crude expressions:

> Attributed to Anaximander is the notion that amphibious or semi-aquatic men first appeared in the form of fishes in the water and emerged from this mother element only after they had improved so far as to be able to develop further and support themselves upon land. . . . Although gifted with more inventive genius than love of observation Anaximander was no more remote from fact in his fantastic speculations as to the origin of man than were several west European writers of the early part of the eighteenth century when they described the earth as first existing in a fluid state, which was followed by a period of gradual dessiccation during which man appeared in advance of all other living creatures.

Interpretation Required

Read *astral stage* and *waters of Space* for aquatic, water and mother element, water being its concrete symbol; read astral form for amphibious or semi-aquatic and form of fishes; and finally note that man appeared in this scene or period of evolution before the mammalia in the fourth round—and the "notions" and "fantastic speculations" of Anaxaminder on the origin of man may be seen to be allegorical expressions of great truths and statements of facts in nature as the outflow of real genius and clear observation. While the "Greeks sought *natural* explanations of all origins," the Orientals from whom the earlier Egyptians derived their wisdom knew there was an invisible or root nature from which sprang all the rest; hence, they know there was nothing "supernatural" in their explanations, however "mythical" their mystery language may appear.

The Drama of Spiritual Evolution

An interesting observation from the Theosophical point of view is made by Mr. Osborn on Egyptian knowledge as the source of

Greek learning, and on Anaxagoras:

> Inasmuch as the Egyptians were well advanced in anatomy and medicine long before the dawn of Greek civilization, it is not surprising that as early as the seventh century B. C. we have records of the practice of anatomy in Greece. . .
>
> The formative power of mind over matter traversed the whole philosophy of Anaxagoras.

"Prometheus Bound" by the great dramatist Aeschylus is made the inspiration for *Man Rises to Parnassus.* Quoting from Browning's poetic translation, Prof. Osborn annotates to show that architecture, astronomy, mathematics, literature, memory, domestication of animals, navigation, medicine, augury and use of fire and metals was known to and understood by the Greeks, and hence those from whom their knowledge was derived. The true significance of all this is to be found in *The Secret Doctrine,* II, 402-422.

Evidences of Man's Priority

Prof. Osborn, like other sincerely enquiring scientists, points out in his second chapter on "The Dawn Man, etc.," the signs of man's existence prior to the so-called historical ages. He says:

> Hardly had the twentieth century opened before there began to be found indubitable proofs of the existence of man previous to the Age of Man (so-called).

These are pointed out throughout the text and need not be gone into here, though Theosophy takes cognizance of them all. That man did not "rise" from any "cave man," but that the latter is a descent and therefore not a true "Dawn man" at all, but rather a "twilight man" if anything, is slowly and gradually being recognized by scientists. As Prof. Osborn rightly suspects in his third chapter on "Man of the Cave Period:"

> The Neanderthals present a unique instance of arrested and perhaps partly retrogressive human development.

"Birth" of Sculpture, and Ancestral "Sun-Worship"

An interesting observation is made by Prof. Osborn when he says:

> In so far as Europe is concerned, it would seem that the art of sculpture had its birth in the imagination of men of the mixed or pure Cro-Magnon race who, about twenty-five thousand years ago, occupied a large part of western Europe.

The question is, how did the art have its "birth" in the imagination of men, unless there were the seeds of thought planted there? That is where Theosophy and the Masters of Wisdom alone can fully answer. The idea is dimly surmised, it might be said, in chap-

ter IV on Scandinavia and chapter V on "The Sun-Worshippers of Brittany." The author says:

> The climax of the bronze art in Scandinavia (2000 B. C.) was nearly contemporaneous with the high period of Sun-worship in France. Especially in the rocky and impoverished soil of Brittany, was it not natural after the long, hard, cold and foggy winter to welcome the benevolent rays of the sun in the spring and to adopt the mystical sun-worship of the far East?

A Cradle of the Race in Asia

A most useful confirmation for the existence of what is known in Theosophy as *one* of the cradles of the present race is brought forth by Prof. Osborn in his suggestion in chapter VI on Central Asia:

> The most recent discoveries tend to support the older theories of human origin in Asia. . . while urging caution against hasty inferences, the author prophesies that *the still undiscovered Dawn Man . . . will be found in the high Asiatic plateau region and not in the forested lowlands of Asia,* but many decades may ensue before this prophesy is either verified or disproved.

Roy Chapman Andrews has endeavored to bring forth evidences from Asia, as Prof. Osborn cites.

The "Burning Question"

> A burning question of the present day is whether man is destined to rise or to fall, and many and varied answers are being attempted.

As to this, the Theosophist knows that man never was not; that the rise and fall of civilization proceeds under cyclic law; and that the rise or fall depends upon man. Recognizing the presence of the spiritual and eternal man within the animal form, Theosophy knows that the "rise" or "fall" of man is not "subject to the same laws which prevail throughout the animal kingdom," save only as regards the *elements* of those kingdoms in man. The Theosophist knows that all is subject to the great and universal laws of spiritual dynamics, of spiritual, intellectual, and physical evolution. As Prof. Osborn concludes his six chapters:

> When our understanding of the spiritual, intellectual, and moral, as well as physical, values of races becomes more widespread, the course of the rise of man (or a nation or a race) to Parnassus (to spiritual knowledge and works) will again take an upward trend and the future progress of the human race will be secure (as man makes and sustains it).

In his Epilogue, the author reverts again to Prometheus as he says:

> Prometheus, gifted with divine inspiration, is moved to compassion by the sufferings of mortals and subjected to prolonged torture for his audacity in conferring on mortals the gifts of Nature and of Art.
>
> This demigod is the prototype of those daring human pioneers, innovators, and inventors who have risked all in quest of new (?) truth . . .
>
> Have we gained the universe and lost the spirit? Shall we ever again be as "wise and true in aim of soul" as were the great comrades of Aeschylus?
>
> Is man now rising to Parnassus?

THE INSANITY OF WAR

An editorial in the Hearst newspaper chain on January 28, contains the following words of caustic wisdom:

> The tiger, the wolf also and the lion, can say, "We kill to eat, and when we have eaten, we cease killing."
>
> The human killer, who wipes out hundreds of thousands of other lives and is then "immortalized" in bronze, kills for the glory of killing, of conquest, kills because his fame is great in proportion to the number of lives he has destroyed.
>
> In a recent address, Mrs. Franklin D. Roosevelt described war as "futile, and deadly stupid," adding the enlightening suggestion that all who think know that war is stupid but, unfortunately, "most people do not think."
>
> All human beings feel, but think rarely, and not often intelligently. When war is suggested, emotion, the ancient frenzy of the pack and the mob, sends them toward it unthinking.
>
> And so war continues to bleed and impoverish nations. Only a few years ago the world passed through the worst, most destructive war in history, and already a dozen nations are preparing for the next war. An ancient Roman said truly that "men practice war; beasts do not." The cruel law of nature says that one animal shall live by destroying the life of another, while the herds of peaceful animals live harmlessly upon grass and leaves and are the prey of all the savage beasts. But while they kill to eat, and kill as long as they live, animals do not organize savage, wholesale, horrible killings, such as those of which man, the ruler of the universe, has been guilty from the start. . . .
>
> What should be the war policy of this country, that abhors war, at least in peace times, has never voluntarily declared

war, and recently sacrificed billions of dollars and many precious lives in a war for which it was in no way responsible, into which it was dragged by folly and stupidity?

To Eliminate War?

The intelligence that can so envisage the true nature of war must, one presumes, have in mind some far-reaching, comprehensive scheme for eliminating the war spirit from the world. It has indeed. It is this:

> We should have the world's greatest fighting air fleet, doubling always that of any other nation, and our Government not depending on profit-making enterprises, should experiment perpetually with better and greater air machines, more effective and deadly gases, more terrific explosives, submarines capable of crossing the ocean without coming to the surface, if necessary, airships able to fly nonstop across any ocean and return. . . .
>
> The United States should be able to warn other countries: "If you plan to attack us, to disturb our peace, to force upon us war that we abhor, we advise you first to come here and see what punishment would reward your stupidity."
>
> We should pledge ourselves, if attacked, not to stop or rest until the attacking nation should be reduced to abject poverty, its population sufficiently reduced to make any further thought of war in that quarter impossible.
>
> We should not only be prepared for war, as Washington advised us, but should be prepared, on attack, to make war more terrible for the attackers than it ever has been, more instantaneously deadly and appalling.
>
> A nation sufficiently equipped would never be attacked.

What is an "Attack?"

Somehow or other it happens that the most heavily armed and prepared nation invariably drifts into a very keen vision for "attacks." Germany started the World War to prevent an impending "attack." France is now contemplating a "preventive war" against Germany—she being at present the best-armed nation on earth. It is the simple fact that "preparation" is the sign of a mental attitude which invariably either attacks or causes attack; *no "prepared" nation has ever yet escaped war,* nor, in an overwhelming number of cases, ultimate defeat. Rome is the answer for all time.

The brutal truth is that if America were to assume the attitude advocated, the only outcome must be a general alliance against

the "menace," which in turn would produce still further "preparedness" on our part, producing still further fear elsewhere, and consequent preparation countered by still further fear here; and so on and to the inevitable holacaust, exactly as happened in Europe.

THE PSYCHOLOGY OF "PREPAREDNESS."

War is potential and inevitable in the very psychology and mechanism of "preparedness." The vast energies of mind and body, fear-inspired, which go into it, can after a time no more be restrained from violent action than can the lightning-stroke be stayed after the potential in the cloud reaches the atmospheric breaking stress. What are these "unprepared" nations who, according to alarmists, should long since have lost their national existence at the hands of their neighbors? Well, notably Sweden, Norway, Denmark, Finland, China, Siam, Abyssinia, Holland, all the South and Central American nations, and of course principally ourselves. And everyone of them,with the exception of our southerly neighbors and China, who have been torn for centuries by internal strife, represents a happiness and prosperity hardly known elsewhere. And who were or are the well-prepared nations, safe from war, according to "preparedness" advocates themselves? Foremost, Germany, of course; then in succession, France, England, Russia, all the Balkan States, and Japan, all of whom are of course eminently free from war, fear, and war taxes.

WHAT FOE?

The real truth is that every nation in the world realizes that there is no gain in war with anyone, least of all the United States, whose innate vital power, "prepared" or not, is recognized as too much for any nation to cope with. But any nation can be sufficiently maddened by fear to start war regardless of consequences. The frightful simulacrum which "preparedness" provides, would do the trick if anything could. And there is just enough of olden Karma in the situation to make the menace a potential reality. Embedded deep in the subconsciousness of Europe is the memory of the prehistoric and dreadful wars which the nascent populations of the then new lands fought for existence with dying Atlantis, reduced to one or two islands, but still malevolently powerful. And by Karmic heritage enough of the aroma of that forgotten power clings

to us to disquiet the dreams of a Europe hysterical with the current reaping of her own ancient iniquities. No, we have no active and dangerous enemies—but they can be easily created.

The Lowest Trick

Some time ago Lawrence Stallings, author of the incomparable "What Price Glory," published a shocking gallery of war pictures under the title of "The First World War," whose object was the same as that of the play, to prove "the self-deception, the insanity and unspeakable horror of war."

It has been producing a terrific reaction against war and all its works. But even to cope with this force was not beyond the resources of the indomitable Mr. Hearst—he has been republishing the pictures as a horrible example *of the results of unpreparedness* —this dreadful delineation of the Golgotha of the most "prepared" set of nations the world has ever seen! Not only that, but many minds hitherto considered endowed with somewhat superior intelligence have been writing him commendations upon this uncharacterizable conversion of white into black.

Perhaps, after all, there is a fatal flaw in the psychology of the "horrible example," and that flaw may be that, being a purely destructive method, it is easily captured by the forces of destruction. Such indeed has been the fate of "crime pictures" and crime literature in general, however faithfully they embodied the "happy ending" with virtue rewarded and the villain damned. The minds which are driven from iniquity by portrayals of its horrors seem to be the minds which had no need of the lesson to begin with; while the very presentation of a horror carries with it a fatal fascination to the mediumistic minds of Kali Yuga. Certainly Mr. Stalling's deterrent is all too easily being converted into the kind of horror of war which is leading thousands to embrace the course most certain to bring on just the thing feared.

Einstein on "Peace Conferences"

It is a relief to turn from the stench of jingoistic chicanery to the utterances of the greatest scientist of the world today, and probably the most morally intelligent man in public view—Dr. Einstein, whose remarks to the last Peace Conference were truthful, and to the point:

> It is a tragedy. The greatest tragedy of modern times, despite the cap and bells and the buffonery. No one has any

right to treat this tragedy lightly and to laugh when one should cry. We should be standing on rooftops, all of us, and denouncing this conference as a travesty! A travesty of justice and of the will of the peoples of the world. It is not only that this conference of peace is a failure, but that these delegates have come here under the guise of peace to foster war!

They told the people that they would go to Geneva to secure peace and once here, they talk war. I have come to Geneva to do what I can to put forward a movement to mold the character and the will of the peoples of the world against war; the will of the peoples left at home and who are not represented at this conference or at any of the other conferences held in the past.

The people here have surrounded themselves and armed themselves in such a manner that no one can possibly have any influence over them. Neither you nor I nor anybody else can switch this conference now from the road it has taken to the honest path. The Peace Conference here is a farce. Doomed to be a farce. This is not what we have waited for for all these years. It has not been intended to be anything else.

No Nearer Peace

We are no nearer peace fourteen years after the Armistice of the Great War than we were the day before the Armistice was signed. We have waited long enough for the politicians and the statesmen to accomplish what they had promised to accomplish. Peace! Peace! Eternal peace! We have sent them here to make peace, to make peace perpetual! Thy have cheated us. They have fooled us. . . .

I am convinced that, left alone, peoples would not hate each other. If they were not stirred into hating each other they would live amicably together; especially now, since science and intelligence have conquered most of the diseases and have made it possible for every one to live in plenty and in happiness and in health. This era should be the era of paradise on earth. Mankind has never had the possibilities of happiness that it has now. (*Literary Digest*, Feb. 4, 1933).

But Dr. Einstein's remedy—a universal strike against military service and the manufacture of military equipment—will never be viable, for the simple reason that such things will take place only as a result of fundamental moral reform on the part of the people themselves; and if such reform took place, no such strikes would be necessary.

Why?

Ever and again the real thinker sees limned in letters of fire against the lurid background of human history the question "Why will nations, which admittedly risk everything in war, risk nothing for peace?" There can be but one answer; after two thousand years of sanctimonious fanfare of a Christianity preached but nowhere in reality practiced, men in the mass *have come to possess as profound a faith in the supremacy of evil as ever had the devotees of Moloch or the modern servitors of Voodoo.* And *if* this be in the least a Universe of cause and effect—let alone one of Right—such attitude is black mass insanity, no less.

"Men seek to convince themselves that they are sane by putting others in asylums," said an eminent writer of the past. Thus one wonders as to certain definitions of "practicality." During the aforesaid conference, Lunacharsky of the Russian Delegation, remarked to Conrad Bercovici regarding Dr. Einstein:

> A dreamer—a naive dreamer—just because he knows mathematics he thinks he knows everything. We need practical men. Practical men, you understand.

Thus, says M. Bercovici, a man "who represented a country which was trying to conform its life to the theories of a dreamer dismissed the opinions of another great dreamer with a wave of his hand."

It is the old story. The men who destroy human lives by the millions, upset the life of the planet for generations, and render happiness, serenity and security, an impossible dream, are "practical," while the men who risk reputation, fortune, life and liberty itself for the love of mankind, as does Dr. Einstein, are "naive dreamers."

Genius and Reincarnation

The wave of musical child prodigies has brought some general questioning and a suggested explanation. *The Literary Digest* for December 2, 1933 contains an article on "A Phenomenal Eight-Year-Old Pianist. New York Acclaims Slenczynski, Musical Prodigy, for Whom Bach, Beethoven, Mendelssohn, and Chopin Have No Terrors." The child is Ruth Slenczynski. The article says:

> "Only reincarnation can explain this," said a Hindu friend among the excited listeners to Ruth Slenczynski's piano recital as they gathered in the New York Town Hall lobby.

> No one else could offer a better explanation of the phenomenal girl of eight, who came, simple and smiling upon the stage, a sturdy body that proclaimed good health, a head perhaps rather large, laughing eyes, a gracious bow, no affectations, and addressed herself to the business at hand.

When she sits down to play, the appearance is that of a mature woman in a child's body engaged in a masterful work of fine playing. One cannot fail to be impressed by it, and if the powers of discrimination are not lost in wonder, to realize that only the Soul present could command so the little nature and body. She also has the aid of a father musically inclined who helps her, thus providing an hereditary aid in this way. Now she is nine years old and improving.

RECOGNITION REQUIRES FURTHER EXPLANATION

When it is said of Ruth Slenczynski, "Hers is a gift that cannot be explained by any reasonable solution. She is a wonder"—it might be well to consider that the teachings of Theosophy on reincarnation do explain it reasonably and perfectly. True genius is undeniable evidence of reincarnation as the only rational explanation, but a little thought and study are required to understand it so.

> The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*Secret Doctrine*, I, 17).

The appearance of just such cases as these has already been clearly forseen. It is to be hoped that their development be not forced into narrow grooves, and that their nature be well rounded and wholesomely balanced. The *Secret Doctrine* says with regard to the coming new race which—

> . . . . will silently come into existence; so silently, indeed, that for long milleniums shall its pioneers—the peculiar children who will grow into peculiar men and women —be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. (S.D. II, 445).

In THEOSOPHY for April, 1933, there was published an article entitled "Child-Prodigies" which students would do well to re-read in connection with the case of Ruth Slenczynski.